Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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POETRY.

ANGEL VISITS.

BY MRS. HEMANS.

[From "The Amulet, for 1828," one of the "Annuals" in which elegant literature is now communicated to the public, and which we recommend as a beautiful "Christmas Present."] *Ref.*

No more of talk, where God or Angel guest
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast. *Milton.*

Are ye for ever to your skies departed?
Oh! will ye visit this dim world no more?
Ye whose bright wings a solemn splendour darted
Thro' Eden's fresh and flowering shades of yore?
Now are the fountains dried on that sweet spot,
And ye—our faded earth beholds you not!

Yet, by your shining eyes not all forsaken,
Man wandered from his Paradise away;
Ye, from forgetfulness his heart to waken,
Came down, high guests! in many a later day,
And with the Patriarchs under vine or oak,
Midst noontide calm or hush of evening spoke.

From you, the veil of midnight darkness rending,
Came the rich mysteries to the sleeper's eye,
That saw your hosts ascending and descending,
On those bright steps between the earth and sky:
Trembling he woke, and bow'd o'er glory's trace,
And worshipp'd awe-struck, in that fearful place.

By Shebar's Brook ye pass'd, such radiance wearing,
As mortal vision might but ill endure;
Along the stream the living chariot bearing,
With its high crystal arch intensely pure!*
And the dread rushing of your wings that hour,
Was like the noise of waters in their power.

But in the Olive-Mount, by night appearing,
Midst the dim leaves your holiest work was done!—
Whose was the voice that came divinely cheering,
Fraught with the breath of God to aid his Son?—
Haply of those that on the moon-lit plains
Wafted good tidings unto Syrian swains.

Yet one more task was yours!—your heavenly dwelling
Ye left, and by the unseal'd sepulchral stone
In glorious raiment sat: the weepers telling,
That He they sought had triumph'd, and was gone!
Now have ye left for us the brighter shore,
Your presence lights the lonely groves no more!

But may ye not, unseen, around us hover,
With gentle promptings and sweet influence yet?
Though the fresh glory of those days be over,
When, midst the palm-trees man your footsteps met?
Are ye not near when Faith and Hope rise high,
When love, by strength, o'ermasters agony?

Are ye not near, when sorrow unrepining,
Yields up life's treasures unto Him who gave?
When martyrs, all things for His sake resigning,
Lead on the march of death, serenely brave?
Dreams!—but a deeper thought our souls may fill—
One, one is near—a spirit holier still!

* Ezekiel i.

RELIGIOUS INTELLIGENCE.

The Waldenses.

We extract the following interesting account of the Waldenses, from the November number of the Monthly Repository. Our readers will recollect, that it is a continuation of the journal of an English clergyman, who resided some weeks among them. The last number inserted in the Register will be found in the number published on the 22nd of December last.

After the examination of his flock was concluded, I was invited by one of the worthy mountaineers of Rioclaretto to accompany him to his cabin, (*house* it could not be called,) where plain, but most abundant fare was provided for the pastor of Villa Secca.—A baptism was here performed, and as he constantly kept in view the instruction of that part of his flock whom he was visiting, the pastor had no rest the whole day. At one time there was a pause in the conversation, and he seemed to be deeply thinking. "Thought travels far," said he, "and I was then thinking of the infamous conduct of Calvin towards Servetus," which he went on to condemn in severe terms, and with animated eloquence. I remarked that the genuine spirit of Christian liberty was not more than partially understood by the Reformers, who, while they declaimed against the tyranny of the Church of Rome, were themselves on some occasions chargeable with persecution against those who differed from them. Socinus, for example, was instrumental in the persecution of Franciscus Davides, because he maintained that the Father was the sole object of a Christian's worship, while Socinus insisted that Christ ought to be worshiped. "Socinus was evidently wrong every way," said M. Rostaing, "for every one has a right to the free possession of his own opinion. And," turning to the worthy mountaineers around the fire, "besides, Jesus Christ is the Ambassador of God, and although, as such, I owe him all respect, and ought to receive his commands as being those of God, yet if I treat the Ambassador as if he were the King, I am wanting in my duty to the King himself." I was glad of this opportunity of ascertaining that the liberal sentiments and modes of interpretation I heard from the pastor of Villa Secca, were freely declared to his flock, and did not form merely an *esoteric* doctrine, to be divulged to those whose occupation led them to the critical study of the Scriptures. One of our little party was an old soldier who had served under Napoleon, and he related to me with great animation the agreeable discovery they had made of the existence of some of their Vaudois brethren in Wurtemberg. While marching in that country, they spent the night in the open air, and on awaking in the morning, he and two others who were from the Valleys, were astonished to hear the peasants coming about them talking in their own dear native Vaudois patois. These were descendants from the Vaudois of the adjacent Valley of Pragela, extending from La Peyrousa up the river Clusone, to its source, and anciently forming a part of the province of Dauphiny, though now belonging to the King of Sardinia. This Valley had from time immemorial been occupied by the Vaudois, but on the revocation of the Edict of Nantes in 1685, they were driven from their homes, and finding an asylum in *Wurtemberg*, they have continued there a separate people to this day. They built several villages, to which they gave *Vaudois* names. *Gros Villar*, and Bubbiana Majore, and Minore, were amongst the number mentioned by my informant; and it is remarkable that these are the names of parishes on the *east* bank of the Clusone, from which the Vaudois have by subsequent edicts of the Dukes of Savoy been expelled; so that the preservation of these names in the heart of the kingdom of Wurtemberg is a standing memorial of the Vaudois having once possessed the corresponding parishes in Piedmont. The Vaudois of Wurtemberg not only speak the Italian patois, which constituted the native tongue of their Waldensian ancestors, but preserved until very lately the use of the French as the language of religion, a practice derived from the same source. In the year 1820, however, the King of Wurtemberg ordered these Waldensian colonists, (for why should not the King of Wurtemberg meddle *a little* with the affairs of conscience and religion, when all the other sovereigns of Europe meddle a great deal?) ordered the Waldensian colonists *to preach in German!* This some of them had great difficulty in doing, and one of them, Daniel Mondon, of Gros Villar, a native Vaudois, brother of the pastor of San Giovanni, was obliged to resign a situation in which he had been much esteemed for many years, in consequence of his not being able to comply with the terms of the Royal Edict requiring him to preach in an "*unknown tongue.*" Not to return to this subject, I will here mention that I was informed by Messrs. Bert and Mondon that the Vaudois of Wurtemberg are much reduced in number; they still, however, have five flourishing parish churches, and two or three other villages in which some of them are found. They amount in the whole to several thousand souls, but it is not known exactly how many. All their establishments are near Derlach, between that city and Stutgard, and at no great distance from the eastern bank of the Rhine. It is the policy of the government to amalgamate them as much as possible with the German subjects of the kingdom. *Daniel Mondon* was succeeded at Gros Villar by his nephew of the same name. *Jean Pierre Geymonat* is pastor of the parish of *New Hergstett*. It was amongst his brethren in *Wurtemberg*, that, after he had securely re-established his countrymen of the Valleys in their ancient abodes, in the year 1690, the aged colonel and pastor, *Henry Arnaud*, found a tranquil retreat, where he could be under no apprehension of being driven from his abode by fire and sword. M. Bert furnished me with the following epitaph on the tomb of this singular hero, at the Church of Schonberg near Durmenz:

Valdensium Pedemontanum Pastor, nec non militum præfectus, venerandus ac strenuus,
Henricus Arnaud,
Sub hoc tumulo jacet.
Nescit labi virtus. Ad utrumque paratus.
Cernis hic Arnoldi cineres: sed gesta, labores,
Infractumque animum, pingere nemo potest.
Millia in Allophilum Iessides militat unus;
Unus et Allophilum castra Ducemque quatit.
Obiit 8 Sept. 1721. Æ. 80.

Translation.

Here lies the Pastor and the General of the Waldenses of Piedmont, the Reverend and Brave Henry Arnaud. Heroic virtue can never be overthrown. Alike prepared was he for either mode of conflict. Thou beholdest here the ashes of Arnaud: but his feats, his toils, his undaunted spirit, none can describe. The son of Jesse singly makes war against the Hosts of the Philistines; singly he routs their camp, and strikes terror into the heart of their Leader. He died Sept. 8, 1721. Aged 80.

To turn to our little mountain party at Rioclaretto. The soldier spoke highly in praise of Napoleon's liberality towards the Vaudois. I said, "I suppose he is regretted in the Valleys?" "No," said he, "he certainly placed us in a situation even superior to that of the Catholics, after all that we had suffered formerly; but we do not regret Napoleon, for the King of Sardinia is our lawful prince, and we know it is our duty to respect *him*." This trait was quite characteristic of the Vaudois. Of all the virtues which render them dear to the heart of all who know them, none is more remarkable, considering the circumstances in which they are placed, than their *moderation*. Never do you hear from their lips a severe reflection upon those who wrong them, or any contemptuous expression respecting the grossest superstitions of their mistaken brethren. The pastors in speaking of the Catholics call them "our brethren of the other communion," probably to avoid the use of the term *Catholic*, which cannot be conceded them, and that of *Papist*, which might give offence.

It was delightful to see on what affectionate terms M. Rostaing lives among his warm-hearted flock, and I was sorry when the words, "Adieu, Monsier le Pasteur; le Bon Dieu vous accompagne!" were returned with "Adieu, Ancien! Adieu, Diacre!" Adieu, Elder! Adieu, Deacon! (for titles are always carefully observed even amidst the eternal snows of the Alps,) and all sought their respective habitations. I returned in company with the pastor alone, to the inn at Clos, and our conversation was prolonged. I did not lead to it, but the conversation returned to the subject of the *person of Christ*. He observed, that our sentiments accorded upon the most essential points; and encouraged by the frankness of his manner, I took the liberty of asking him, whether he thought it *possible* that two beings or persons should, in the same sense of the term, be God; as it appeared to me that the strongest argument for the exclusive Deity of the Father was derivable from the nature and definition of Deity. "Why," replied he, "what would be the consequence? Would it not be, that there would be *no God at all*? Either their opposing attributes and different wills must nullify one another, so that we should have no Governor of Nature; or, if their wills and attributes were the same, and consequently coalesced, they would belong appropriately to *neither*, and neither of them would be God. I am clear of this. But," added he, "I have always found a difficulty in interpreting the beginning of John's Gospel." I remarked, that the Word being said to be *with God*, shewed that at least when he was said to be God, it was not intended that he was so in the same sense in which the Deity himself is so: and that when it was said "that all things were *made*," or *done*, "by him," the subject of John's Gospel being the Christian dispensation, and not the creation of the world, it was natural to interpret it of the former and not of the latter." "I am not clear," rejoined M. Rostaing, "respecting the meaning of the whole passage, but so far I think is certain: he who is *with* God, cannot be God himself, properly speaking; for if I have a person *with* me, and I send him away, 'me voila bien tot seul,' I am immediately left alone. The person who goes away and executes commands must surely be distinct from and inferior to him who remains and by whom the command was issued. And why is Christ even said to be *with* God at all, but because he derives honor from being near the Deity? Even when the *Kingdom* of the Mesiah is spoken of, it is as subordinate to the Father that he is represented as reigning. For David says, '*the Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*' Psalm cx. 1. The monarch who places a person at his right hand, confers, indeed, the highest honor, but at the same time he makes known his superiority, and that he is the source from which honor proceeds. It is true on the other hand," continued M. Rostaing, "that our Saviour says, '*I and my Father are one.*' But is not the ambassador *one* with his prince, if he faithfully executes his designs; and is not to comply with the demands of the ambassador, to obey the king himself? This is evidently the meaning, for our Saviour says, in another place, 'Of myself I can do nothing,' and 'My Father is greater than I.'" I here observed to M. Rostaing that I was quite astonished to hear him express these sentiments, as I had thought the Vaudois all believed in the Supreme Deity of Christ, and that the religious books of instruction which they used contained this doctrine. He replied, "These questions are not agitated amongst us. '*Nous taisons*,' we forbear from discussing the coequality of Christ with the Father, Original Sin, Predestination," &c. "What! just as they do at Geneva?" replied I. "Yes." "But you have no regulation to that effect?" "No." "Does the Synod, then," I asked, "not interfere in *any* way in matters of faith, nor require the pastors to preach in any other manner than they may judge agreeable to the gospel?" "There is no interference at any time, on any matter of faith, either with the people or the pastors. Our creed is, as you must have observed, that of the apostles. But we require no oath to be taken to it. Our pastors come to us already ordained at their respective colleges, and they have only to present certificates of this ordination, in order to receive cures as vacancies occur." "But surely," I said, "a great change in sentiments must have taken place among you within a few years?" "No," he replied, "no change of doctrine has *ever* taken place. The doctrines of our church at this day are those our ancestors received from the companions of the apostles." "Do they not then, in *some sense*, regard Jesus Christ to be God himself?" I inquired. "The Waldenses," he replied, "have ever considered charity, and not the belief of a particular set of doctrines, to be *Christianity*. They obey Christ and they worship God. But with respect to mysterious dogmas, no one interferes with the faith of our people. They go no further, however, than the pastors go in their catechetical instructions, such as you have heard this morning. We use Ostervald's Catechism, which comes to us from Switzerland. We cannot print any thing for ourselves. This Chatechism says of Christ that he was God and man. This the pastor explains, *de maniere de ne pas s' ecarter de l' orthodoxie*, in such a way as not to depart from orthodoxy. But that Christ should be equal to the Father never entered the head of a single Vaudois, *n' entrait jamais dans la tete d' aucun Vaudois*," pointing with his forefinger to his own head with strong gesticulation. "But they all believe that he was conceived by the Holy Spirit, and that the Holy Spirit descended upon him at his baptism."

DOCTRINAL.

[Concluded from page 25.]

The Exclusive System.

From Mr. Walker's Sermon.

There are those who seem to regard the church as a kind of corporation, possessing corporate rights, and among the rest, the right of enacting its own bylaws, in the form of a covenant, and excluding all such as will not concur in this covenant. If by this it is merely meant, that a number of Christians have a right to go off, and communicate by themselves, and draw up rules and regulations for the government of the association, few, I presume, would be disposed to quarrel with the measure; so long, I mean as it does not interfere with the rights of others, and is not resorted to for the purpose of fixing a stigma on others, or with a knowledge that it will have this effect; though under any circumstances, I suspect, it would be accounted an odd way of evincing their christian sympathies. Unquestionably in almost every social act, a man has a right to choose his own companions; but he has no right to do this on the declared assumption, that his companions are honest men, and all the rest of the world are knaves, and to be treated as knaves. For the same reason, a Christian may have a right to choose his own companions in worship, and in the ordinances of religion; but he has no right to do this on the declared assumption, that his companions are good Christians, and all the rest of the world deists and infidels, and to be treated as deists and infidels. The conditions, on which a man is entitled to the christian name and privileges, have not been left to be instituted at the present day, but are set forth in the gospel, and every one is at liberty to interpret them for himself. If by 'church,' therefore, we are to understand the whole body of believers, all who are entitled to the christian name and privileges, it is not true, that it can be compared to a corporation having authority to decree the terms, on which new members shall be admitted; for these terms are prescribed by a higher power, and the church cannot alter them, nor add to them; and the right to interpret them is not given to the church in its corporate capacity, but is expressly reserved to each individual, who is responsible to God, and to no one else. Indeed, this pretext, that the church is a corporate body, vested with authority by its great Head to determine, either by arbitrary institutions, or arbitrary interpretations, who shall be considered as Christians, is at the bottom of all the usurpations of the Church of Rome; and it is on this principle, that all her usurpations are supported.

I have intimated, repeatedly, that Exclusionists associate and act in a manner to interfere with the rights of other Christians; but it may be said, that if they do, it is because there is an unavoidable collision of rights; and in such a case, they have as good a right to their way, as we have to our way. But this unavoidable collision of rights exists only in the imagination of the Exclusionist. He may believe as much as he pleases, or as little as he pleases and he may worship when he pleases, and where he pleases; and so long as we have reason to think that he is governed, in what he does, by a sincere regard for the gospel, as he understands it, we shall not question his title to the Christian name and privileges; and what more can he possibly claim? We recognize and respect in others the same rights which we assert for ourselves, and where, then, I ask again, is this unavoidable clashing of rights? If, indeed, not content with exercising the right of judging for themselves, any individual, or any number of individuals, assume the prerogative of judging for every body else, this produces a clashing, I admit; not, however, a clashing of rights, but the clashing of an arrogant and unfounded assumption on one of the best established privileges of human nature, freedom of thought. It is not a collision of rights, but a collission of wills; and, in such a case, it does not follow, because both parties cannot have their will, that one party has as good a right to have it, as the other. In such a case, that party only has a right to gratification, whose will is such, that gratifying it will not interfere with the just claims of the other. Now, let the course recommended by Liberal Christians be universally adopted, and I ask, on what right of the Exclusionists would it infringe in the smallest degree, unless it be the right to do wrong, or the right of the strongest.

But adopting this course, what do we leave to protect the church against the inroads and progress of error? I answer argument, persuasion, the example of good men, the promises of the Saviour, and the providence of Almighty God. If any one hesitates to commit his cause to such keeping, I think it a fair inference, either that he distrusts God, or distrusts his cause.

I have stated, as briefly as I could, the reasonings by which Exclusionists think to defend themselves; and, I believe, I have exposed the fallacy of these reasonings, and followed it through most of its windings and subterfuges. It only remains for me to notice some of the practical tendencies of the system.

I speak to Protestants, and I ask them to consider with what feelings they ought to regard a system, the tendency of which is to set aside and deny the principles of the Reformation. If any sect could present the shadow of an excuse for persisting in exclusive measures, it would be, beyond all question, the Church of Rome; because, while the pretension on their part is quite as well founded in all other respects, it certainly has the advantage of priority and consistency over that of any other denomination of Christians. They were the first to adopt this policy; and to make it consistent, they at the same time pretend, not only that their church was the only true church, but that God had guarantied infallibility to its decisions on all points touching what is necessary to be believed. The Exclusive System, therefore, is consistent with the principles openly maintained by this church; but it is wholly subversive, as I conceive, of the principles of true Protestanism. These principles are, the sufficiency of the scriptures and the right of private judgment, leaving to every Christian the liberty of interpreting the bible for himself. But in this liberty to interpret the bible for himself is included the liberty of coming to his own conclusions as to its true import. It is idle, it is absurd, to talk about a man's right to interpret the bible for himself without a forfeiture of the christian name and privileges, and yet not allow him to come to his own conclusions as to its true import, without subjecting himself to this penalty. How little, comparatively, has been gained by reformation in religion, up to this hour, if we have merely secured ourselvs against oppression by the civil arm in matters of conscience? And, besides, this has not been gained so much by a reformation in religion, as in civil government. If we are tired of Protestantism, let us give it up, and go back again to the bosom of the venerable mother of the churches; and not think, in the true spirit of slaves, to cheat ourselves with the name of liberty, after having surrendered all its privileges. At any rate, let us go back to her principles, so that though we may not be consistent with reason, or justice, or scripture, we may at least be consistent with ourselves.

I speak to the people of New England, and I ask them to consider the countless evils, which the Exclusive System has inflicted, and is still inflicting, on society. Here I shall not remind you of the wars it has kindled, of the kingdoms it has rent, of the massacres it has instigated and countenanced, and of racks, and faggots, and dungeons; for the day has gone by for the repetition of such outrages. Your attention ought rather to be directed to the thousand ways, by which, in the present state of things, this system may be made to disturb the peace and happiness of the community. Just so far as it prevails, it puts power into the hands of ordinary men to foment disputes and divisions of the most malignant character. They can creep into your families, and sow discord there. They can enter into a village, where all is harmony and good neighborhood, and in the course of a few days raise there a spirit of censoriousness and evil judging, produce estrangement among old friends, and create miserable feuds, which it will take years on years to allay. Perhaps nothing has done so much for the order, virtue, and religion of New England, as her parochial establishments, and the regular and independent manner in which religious institutions have been supported and observed. But let this system prevail, and it puts power unto the hands of men of very ordinary abilities, to disturb, if not to break up, almost every parish in the country. The consequence will be, that many of these parishes will be torn and divided, and as neither party will be able to meet the expense of maintaining regular worship, it will be given up in part, or altogether, or they will be obliged to depend on begging for a precarious and humiliating resource. Worse than all, it is the tendency of this system, and I believe I may say its design and object, to connect religion with politics, and make a man's political elevation to depend, not on his abilities, fidelity, and public services, but on his belonging to a particular party in the church, or on his willingness to prostitute his official influence in promoting the views of this party.—May God Almighty shield this land from the train of evils that would follow the success of such a combination!

We may be told, however, that these are only incidental evils, and much more than counter balanced by the good influences of the system. But I ask that one of these good influences may be named. Has it aided the progress of truth? No. It has much

oftener been employed to prop up the tottering throne of error; and even when it has been directed against error, error has arisen, and made itself strong, under the protection of the generous sympathies of men against such unrighteous measures to put it down.—Has it promoted in any way the best interests of humanity? No. The Father of our spirits has made us much more capable of judging what is good, than what is true.—What excuse, then, can they have to offer, who, in a blind devotion to their own uncertain prejudices, have sought to propagate them, though on the ruins of every thing that can make society peaceful, prosperous, and happy? Has it made men more virtuous? No. It has roused and inflamed, on both sides, passions that scorn the restraints of conscience, and men have sought to carry their objects in religion by means that would have disgraced a scramble for office in times of high political excitement. Has it increased men's regard for the Saviour? No.—They have pretended to be contending for his honor, but they have forgotten what he said, 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' And our piety to God, has that been heightened by a system which tramples on the meek and mild principles of our nature, and gives ample field to its fierce and bad passions? No. What then has this system done? Evil, unexampled evil, nothing but evil. Oh! how different from him whose whole life was love! Oh! how different from that religion, which is 'first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy!' When will men learn that the highest reverence they can pay to the truth, is to obey it themselves, and the best way in which they can illustrate it and recommend it to others, is by an example that all must admire for its loveliness and consistency?

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 23, 1828.

We have inserted on our last page a communication of "A Lover of Truth," respecting the ecclesiastical affairs of Brookfield, to which we request the attention of our readers, as evincing the spirit and policy of the leaders of the orthodox party. We consider the schism there alluded to, to be, not so much the act of the seceders themselves, as of the leading orthodox clergy of that region. We are sorry to think that those who should be peace-makers, are instigators of schisms and divisions; but facts compel us to yield to this impression. We believe that the orthodox laity, as a body, are less chargeable with a spirit of disorganizing, than their spiritual teachers, and that in nine instances in ten, where they with draw from the regular worship of the place, they might have been induced to remain in quietness, with half the persuasion that has been necessary to lead them to withdraw.

The following explanatory note should have been inserted in connexion with the article on our last page.

Note.—In reviewing the reply of Timotheus, I find that I made an immaterial error in my last communication, in consequence of quoting from memory. I find that he does not *expressly* charge the "pillaging" upon the Lover of truth, though his language is adapted to convey that impression, and was in fact so understood by every one, whom I have heard speak of it. He speaks of what the Lover of Truth "found in a circular, *which was* pillaged from a gentleman's table." The substance of the misrepresentation is the same against whomsoever it may have been directed.

A LOVER OF TRUTH.

DEDICATION.—We understand that the House, lately erected at Newton, Upper Falls, for Religious Worship, will be dedicated on Wednesday, the 27th instant, and that the sermon will be preached by Rev. Mr. Ritchie of Needham;—services to commence at 11 o'clock.

Ordination.—We understand that Mr. Samuel Presbury, from the Theological school at Cambridge, will be ordained at Northfield, on Wednesday, the 27th instant.

It is expected that religious services will be held to-morrow evening, at the South Congregational church, at the corner of Washington and Castle streets.

Society of Christian Morals.—We have repeatedly alluded to this valuable Institution. Its purposes are the application of the precepts of Christianity to the social relations. The first President was the Duke de la Rouchefoucauld Liancourt. It is a pleasing circumstance in the affairs of this institution, that it is patronized and supported by Catholics as well as Protestants.

The liberality of those Catholics who united with the Protestants in promoting the benevolent purposes of the institution, exposed them to complaint on the part of some of their Catholic brethren. This called forth an able communication by M. Llorente, one of the council of administration, in which he vindicates the principles and duty of Christian charity.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. REED,—

I am not a little mortified at the degree of notice taken of the "Letter" written by a "Gentleman to a Unitarian minister." Why this "ado about nothing?" Is it strange that a man should change sides? In politics and religion what more common than conversion? And may not a man choose a new party without being talked about? I know, it will be said, that the gentleman's conversion is nothing; but that his strange letter cannot but provoke discussion. Why so? I can account for its being scolded at, or laughed at, or praised and admired for a day or two. But its claims to any greater attention are not easily discovered. In truth, it has none; and the notice bestowed on it is an accidental thing, or the result of that feverish excitement which happens to prevail on the subject of religion, and which, like other excitements, exalts trifles into importance. Unhappily religion is now, what politics were a few years ago. Party spirit and the passion for power and influence have found a new channel. Once religion was an affair of the closet, a concern between the soul and its Maker. Now it is a matter of display, talk and quarrel; and he has most of it, who shows it most. The same stratagems are used to swell the number of a sect, as to get a majority on a political question. Truth is to be carried by vote. Hence rumors are circulated of defections from one and another party. Hence arguments in favor of an opinion are drawn from this or that man's having embraced it, no matter what his competency or motives may be. Such arguments provoke retort; and thus religion, which was given to heal the wounds and soften the spirits of men, becomes a chief occasion of discord. Can we not all feel that it will be wiser and happier for us, to respect our neighbor's freedom, to leave him more to himself, and remember that our own souls are our chief care? Let those who are equal to the task publish plainly and freely their opinions and arguments on religion, as on natural science. But cannot this be done in the form of general discussion, without bringing forward individuals, and without enlisting private dislikes or partialities on the side of doctrines? I feel, as if I were lifting up a weak voice in a storm. But some may hear it, and something will be gained, if a few may be led to think and talk more about religion itself, and less about those who profess it; to study more the character of Jesus; and to be less inquisitorial into the characters of their neighbors. PAX.

For the Christian Register.

MR. EDITOR,—

UNITARIAN CONDUCT.

It is by no means an uncommon thing, at the present day, to hear complaints that the Unitarians have left their old ground, that they have done acting on the defensive, and that they have no longer title to praise for their moderation and charity. These complaints proceed either from the Calvinists, from indolent Unitarians, who have not fully examined the truth of the topic they are discussing, or from those, who, living only among Unitarians, knowing little or nothing of the religious trials and persecutions, which others are suffering for the sake of their religious opinions, cannot see the propriety of that bold stand in favor of pure and undefiled religion, which their friends in other situations are obliged to make.

It may be well to consider what our old course of conduct has been, and how far it differs from that now pursued by us. Our rule has always been to have a faith perfectly settled in our own minds; to be able to give a reason for that faith;—not to impute (where we could avoid it,) any thing but conscientious feelings to those who differed from us, and uniformly to remember that all men are fallible. We hold to the same principles now;—and there is not one of those rules of action, from which we can be shewn to have swerved.

Whence then this complaint? It arises from the fact, that we have carried these mild principles out into full operation; and it is solely from our firmness in their support, that we have subjected ourselves to this imputation.—It is not that our principles have changed, but that affairs around us have so changed, that the operation of these same principles is very different.—We have been few, unnoticed and unknown;—our progress was not anticipated,—our increase was not feared.—No one called on us for the reasons of our faith. No one misrepresented us; we were, perhaps, not worth misrepresenting.—We have become a numerous and respectable body. We count in our numbers, men of talent, virtue and piety. We are *now* called upon before the world to give the reasons of our faith;—we are misrepresented;—our doctrines are held up as Deistical;—we are denied the name of Christians;—our private lives are slandered;—and our former pretended friends revile us, and would throw upon our heads the burden of their own acknowledged deficiencies and sins. Still we adhere to our principles.—If our faith is publicly attacked, we will *publicly* give the reasons of our faith. If as a body we are accused, *as a body* we must defend ourselves, even at the risk of being called partizans and sectarians. If the conduct of our assailants is such as leads the public to suspect the purity of their motives, it is not on that account, any the less our right and duty to expose their conduct, so long as it is unjust and slanderous towards ourselves. It is not *our* business, but *their's*, to look to the consequences in reference to themselves. Our duty of self-defence is paramount. If our pretended friends confess their own faults, and then announce such to be the faults of the sect, because they imagine themselves influenced by its doctrines, it is no violation of our rule of mildness, to accept the confession without acknowledging their claim to have been our fellow-disciples.

It never was our creed, it never could be a Christian's creed, to keep silent when his faith is attacked and his character injured. A dignified protestation, a calm argument, a bold assertion of our rights is no where denied to us in the Bible. Our Saviour was not silent, when silence would be assent.

It will be worth our while to observe what are the classes of men from whom this accusation of change in our system and conduct comes.

As we before stated it comes, first,—from the Calvinists. It is natural that such a complaint should arise from them. Our systems of religious belief are in decided opposition. It is a part of their creed to take care not only of their own salvation, but of that of all around them: and having convinced themselves, that it can only be attained by following a particular course, and going through a particular process, it is natural that they should wish all to follow them in this peculiar path. They hear us avow our intention of acting with moderation and mildness, and (strange as it may seem) imagine that this precludes all idea of opposition, and that it implies that we will act without firmness.—It is naturally therefore a matter of surprize to them, that those should be found perfectly convinced in their own minds, who do not compass land and sea to convince and convert others. It is a matter of surprize to such, that those who avow their intention of granting to others the blessings of toleration and religious freedom, should also insist upon having the same privileges extended to themselves.—With respect to such, then, we have only to assure ourselves of our own principles, and act up to them with firmness, and it can affect us but little to be accused of change, or bigotry, or sectarianism.

This charge, we have said, comes too from those Unitarians, who are too indolent to examine for themselves into the truth of it.—Not that it originates with them,—but that they hear the fact asserted, and being too indolent to examine into its foundation, they give currency to the slander, by their unfounded lamentations over the backslidings of their sect.

As it has been justly observed by a writer on the subject of Revivals,—"Sects and creeds, doctrines and disquisitions, preachers and people, sermons and societies, plans and projects, excitements and conversions you may hear talked of wherever you go,—in stage-coaches and steam-boats, in shops and bar-rooms, nay, in ball-rooms and parties of pleasure, and in short every where." This is all, at the present day, literally true of New-England. It is in the midst of these discussions, sometimes so singularly misplaced, that such reports take their origin. And where the professors of Unitarian faith are too indolent to "acquit themselves like men" and defend their conduct, they, by their silence, give their sanction to the propagation of untruths.

There is yet another class of Unitarians, which I have already mentioned. They live in the midst of Unitarians like themselves, and their faith is never assailed directly or individually. They read of the attacks made upon others, who have been less fortunately situated than themselves, and wonder that they cannot submit without murmuring to slanders, which, in their own case, they feel to be innoxious. To these we can but reply in the language we have already used. That it is a duty we owe ourselves, our generation and our faith, boldly to assert, and fearlessly to defend the doctrines we believe. If the doctrine of the Christian Fathers had been to submit in silence, perhaps the blessed light of the Gospel would never have reached us. As I have before said, if we are attacked as a body, we must defend ourselves as a body. And our defence must bear some proportion to the aggression. No man, when attacked by an armed robber, would think himself bound by any precept, human or divine, to reject the means of defence put into his hands, and throw open his bosom to his assailant, or defend himself open-handed. Why then should we be more submissive when our *religious* freedom, and even our character as Christians is attacked, than we should be, were our persons in danger!—We do not wish to enlist the civil power on our side, or have our title to religious privileges decided by a show of hands, neither are we willing that these means should be resorted to, to deprive *us* of our franchises. We will not resort to legal technicalities to bind posterity to the belief of their fathers, for we have that confidence in our faith, that we are willing posterity shall judge for itself;—and when this means is employed by those who differ from us in religious opinion, we owe it to posterity to protest against the usurpation. When reviled we will not *revile again*. But an honest indignation will prompt us to utter the truth, and we know of no Christian precept which forbids us to speak the *truth at all times*.

N. N. K.

For the Christian Register.

MR. EDITOR,—

I am a friend to foreign missions, and it is because that I am so, that it grieves me to witness the wrong methods of conducting them, and the little success that attends their operations. It would be difficult to express the sensation of pain, which a perusal of some pamphlets, lately received from India, relating to these topics, has given me. I refer to some statements in "A concise account of the American Mission at Bombay," published at Bombay in 1827, and to some passages in "A sermon, preached on the 3d of Nov. 1825, at the formation of a Missionary Union, in the Bombay Mission chapel, by the Rev. J. Hall, A. M."

The statements in the just mentioned pamphlet, to which I allude, are as follows:

"For more than twelve years, the Gospel has been addressed daily, with few exceptions, to some individuals in Bombay. Allowing about one year for preparatory attainments in the language, Mr. Nott labored more than two years—Mr. Bardwell more than three years—Mr. Newell about six years—Mr. Nichols, about six years in Tannah—and Mr. Hall about twelve years. In all *thirty-six years* of missionary labor have been performed in the mission." "Perhaps the average number of hearers, though varying from one individual to two hundred or more, may be about *six or eight*." "There is no general concern or inquiry, no desertion of idolatry and superstition." "Hence there cannot be great reason for astonishment, if our successors in this moral desert, should scarcely find vestiges of our passage through it."

Such is the account given by the missionaries themselves of the success of their preaching at Bombay, after what they reckon to be the labor of thirty-six years; and the question presses itself upon attention,—why has it been so small? I think that if no other answer could be given to the inquiry, a satisfactory one presents itself in the following passages, which I quote from the pamphlet last mentioned, viz. the sermon by Mr. Hall. The preacher is speaking of the causes of the offence taken at the Gospel, and thus expresses himself.

"The compound character of *God* and *man*, in which the Saviour appeared, is another thing which has offended the pride of many." "This glorious doctrine [the Trinity,] was taught in the Jewish Scriptures, though more plainly in the New Testament. And so it would have been understood and acknowledged by the ancient Jews, and by modern *Unitarians*, had it not been for their *blind and obdurate pride*. This pride operated in two ways. First, blind to their own depravity, they would not brook the humbling concession, that man is so depraved, and in so great an evil as to call for the sacrifice of *one equal with the eternal Jehovah*, in order to atone for his sin, and redeem him from the curse of the law."

"Again, God the Father, God the Son, and God the Holy Ghost, equal in all their divine attributes, *three existing in one* everlasting, and glorious Trinity, being a mystery above man's puny comprehension, though not contrary to it, their pride would not deign to believe what their ignorance could not comprehend."

"Not so with Paul." "He saw and felt the guilt of sin to be so great that nought but *blood divine* could it atone—nothing less than the sacrifice—the blood—the *death of one equal in dignity and worth to that great Jehovah*, whose insulted justice holds the helpless sinner under the curse of heaven."

And is it by preaching, such as this, that any man of a sane mind, can expect to convert the heathen nations to Christianity? Is it a matter of surprise that the mission at Bombay have to lament their want of success? Are "mysteries," dogmas "above man's puny comprehension," the proper food for the Pagan mind? Was this our Saviour's mode of preaching? When has he said any thing about the compound character of *God* and *Man*? Did the word *Trinity*, or any thing like it, ever drop from his lips? Nay, when falsely charged by the cavilling Jews with making himself God, did he not say immediately, "The Son can do nothing of himself? and directly after, "I can of mine ownself do nothing." And yet these Bombay missionaries, without the warrant of a single expression of Jesus, aye, and in opposition to his reiterated declarations, think to recommend Christianity to the heathen, by attributing the rejection of the doctrine of the Trinity, and of the death of Jehovah, to "blind and obstinate pride!" And then, too, the poor "Unitarians" must share, with the Jews, the reproach of being so "blind to their own depravity," as not to "brook the humbling concessions" demanded by Calvinism! What concern have the ignorant people of India with the controversies carried on between the Christian sects? Will it facilitate the introduction of the religion of Jesus among them, to exhibit in their land the denunciatory spirit which disgraces our own? Never, never will Christianity triumph there, till the present mode of preaching is abandoned, and one is adopted more accordant with that of him who spake as never man spake.

J.

For the Christian Register.

MR. EDITOR,—

My design in this communication is to call the attention of your readers to the third of a series of esssys in the Christian Watchman, on "the Deity of Christ," which may serve to show the means which are resorted to by its supporters to prop up a falling cause.—It is the object of the writer, in the communication alluded to, to defend the genuineness of the celebrated passage in 1 John v. 7. I confess I was much surprised, when I read it, for I had thought that the time had gone by, when any Trinitarian who advanced a claim to candor and consistency professed to believe it genuine. But it seems I was mistaken. The writer alluded to after "weighing all the arguments, on both sides, to which he could gain access, is convinced that the text is genuine."

Before proceeding to notice his arguments, I would just remark, that the writer disclaims "any pretensions whatever to scholarship." If this be true, his conclusions are of no value, upon a subject like this, on which no one but a scholar is competent to judge.—And yet he takes it upon him to say that "the arguments against it, appear to be gotten up to serve a turn, and are not true in fact." They must have been "got up" with much art, since they convinced such men as Wetstein and Griesbach, and many other distinguished Trinitarian writers and critics who might be mentioned, whose learning, one would think, could not easily be deceived, and whose prepossessions were all in favor of the disputed passage.

The first argument which is adduced, is, that it is found in the Latin version of Jerome, a man, who, according to Erasmus, was "frequently violent and impudent, and often contrary to himself." The writer i

the Watchman, if he had "any pretensionst to scholarship," would have known that the epistle prefixed to his version, complaining of the fraud of the Arians, &c. has been considered by nearly all modern scholars to be spurious, and of course has no weight. How it came into Jerome's version, I shall presently endeavor to show. The testimony of Tertullian and Cyprian are next brought forward, who are said to have quoted the last words of the verse. "Hi tres unum sunt," in proof of the Trinity. In answer I would say, that there is little doubt that these words were quoted from the end of the eighth verse instead of the seventh. If it be said that the passage in the eighth verse is "Hi tres *in* unum sunt," I answer that the Latins generally read, "Hi tres unum sunt," in the eighth as well as in the seventh verse. This is rendered probable by the circumstance that many of the Fathers interpreted the *fire*, the *water*, and the *blood*, mystically of the three persons of the Trinity. Eucherius, a contemporary of St. Augustin, tells us that *many* believed in this interpretation, among whom, as appears from his writings, was St. Augustin himself. "Now if it was the opinion of many in the western churches of those times, that the Spirit, the water and the blood, signified the Father, the Son and the Holy Spirit, it is plain that the testimony of the three in Heaven had not yet crept into their books." This sufficiently explains the quotations of Tertullian and Cyprian. Jerome, it would seem, taking the hint from this mystical interpretation, for party purposes, interpolated the verse in his version and thence it was copied into the Vulgate. As for Athanasius, the disputation between him and Arius at the council of Nice, was not written by him, but by a later writer, and therefore has no weight.

The explanation which the writer gives of the insertion of this text, in the three last editions of Erasmus, is very deceptive. The following is a simple statement of the facts. Erasmus had become satisfied, from investigation, that the verse was spurious, and therefore left it out of his two first editions. This involved him in a troublesome dispute with Ley, an Englishman and the editor of the Complutensian Polyglott. At length he challenged them to produce a single Greek manuscript containing the passage, promising, if they would, to insert it in his next edition. The Complutensian editor was unable to produce one, but one was at length discovered in England, and though of no great antiquity or authority, in compliance with his promise, though contrary to his conviction, he inserted it.

Such are the facts and arguments which "after a laborious and patient investigation," have convinced this writer of the genuineness of the verse. He leaves unaccounted for, the fact, that it was found in none of the ancient manuscripts—that it is not to be found in any of the Oriental versions which were made from the text while it was in its original purity,—that forty of the most ancient manuscripts of the Latin version do not contain it;—that it was never quoted by the Greek Fathers in their warmest disputes about the Trinity, which *would not* have been the case had the text been known to them—and that it is not spoken of by the Latin Fathers till the fourth century. If, with all these facts unaccounted for, staring him in the face, he can still rest in the belief of its genuineness, I am satisfied that no arguments, however weighty, could move him. He ought to recollect, however, that it would have been becoming in him as a fair man, to have stated these objections and answered them if he could, not leaving the impression, as he has done, upon the minds of his unlearned readers, that there are no important objections.

The complaint towards the end of the communication, that the labors of critics in detecting what is spurious in the scriptures, are to shake all confidence in the Bible and make it a sealed book to us, is truly pitiful. If any thing spurious has crept into our Bibles, shall we hug them the closer, and refuse to have them pointed out to us? Surely not, if we are in our senses. No greater benefit can be conferred upon us than to have it pointed out to us, so that we may remove it and have a Bible in which we may place the fullest and firmest confidence. This is a complaint often made and repeated, in order to excite popular prejudice, but it would be paying a compliment to the understanding, if not to the *honesty* of those who make it, to say that they do not themselves believe it.

A. G.

For the Christian Register.

Proposals have been issued for the republication in this city of Kenrick's "Exposition of the Historical writings of the New Testament." The work is little known among us. A few copies of the second English edition were imported by Messrs. Munroe & Francis in the course of the last summer, before which time we believe but two or three copies could be found in this country. The author was twenty years a dissenting minister at Exeter, in the west of England. In early life he was a Trinitarian; after his settlement at Exeter he entered on a careful study of the New Testament, which produced a change of his religious opinions. The results of his studies he communicated to his people in a course of expository lectures, which were published after his death, and constitute the work now proposed to be issued from the press of Munroe and Francis. It will be a valuable help to the Theological student and the private Christian. It is adapted for use in families. The common translation is adopted, variations in the rendering being distinguished by Italics. Each verse is fully explained, and to each section reflections of a practical and devotional character are annexed. We consider it the best English commentary on the evangelical histories extant, and especially recommend it to teachers of Sunday Schools.

There are, however, one or two circumstances, which prevent an unqualified recommendation. It purports to be an "Exposition of the Historical Writings of the New Testament," but Kenrick, with other English Unitarians, denied the genuineness of the two first chapters of Mathew and of Luke; they are therefore omitted. The whole book of Mark is also excluded, on account of its resemblance to Matthew; and those portions of Luke, which are parallel to the passages already explained in Mathew, are noted without further exposition. We regret the omission of the first part of Matthew and Luke, as we believe them to be genuine. We deem it a more serious fault, that the writer insists so much on his peculiar notions respecting our Lord's nature and the duration of future punishment. He has made his humanitarianism and his disbelief of eternal suffering unnecessarily prominent. We wish that the American publishers would provide for the revision of the work, that the proper additions may be made, and the objectionable passages be amended. The commentary, as a whole, would be more useful, and could be recommended by those who may now hesitate to put it into the hands of their friends. In its present state, and indeed in any form in which it may appear, we protest against any attempt to make the Unitarians of this country responsible for every opinion expressed by the author. The publication will, we hope, be liberally encouraged, and the volumes be purchased by many who may dissent from some of the doctrinal tenets, as well as from some of the interpretations which it may contain. We remember the effort, made some years ago, to affix on American Unitarians the stigma of all the unpopular or extravagant remarks contained in the Notes to the "Improved Version;" and we therefore deem it reasonable to anticipate any such unjustifiable inference from the patronage that may be given to a Unitarian commentary.

If it were necessary, we might say much on the want of books, in which may be found correct expositions of scripture. Every Unitarian who is anxious to understand the records of his religion, must have felt this want. He who shall furnish a good commentary, and he who shall prepare a correct translation of the Bible, in the English language, will merit the thanks of every one by whom that language is spoken. We have often wondered that Locke on the Epistles has never been reprinted in this country. It would meet with a sure, if not a rapid, sale, and is better suited than any thing else to introduce a just mode of biblical interpretation. S. G.

LITERARY.

The New York Telegraph gives the following account of new works now in press.

Among the Novels announced, in the Magazines and Periodicals last received from London, as about to be published, was one entitled, The History of George Godfrey, which is intended, it is said, to supply a link in the series of the recent works of fiction in which the prevailing fashions and foibles of high life are satirised. The author is said to be a person, who, besides great talents for writing, has had opportunities of observation, and means of knowing, *au fond*, the persons and practices he unveils; and it is understood, that some of the portraits which are to be introduced, will be recognized at once as likenesses equally spirited and faithful.

Washington Irving's history of the Life and Voyages of Christopher Columbus, in four oct. vols. was in the press. A copyright has also been taken out in this city for the same work, and we believe it is to be published here and in London simultaneously.

The Memoirs of General Wolfe, by Robert Southey, were nearly ready.

Historical.—The Marquis of Londonderry is to come forward in the character of an author, by giving to the world a Personal Narrative of the Peninsula War, which was nearly ready for publication. It is to contain many details, not only of Sir John Moore's battles and retreat, but of the latter campaigns, which have never yet met the public eye. The work is described, by those who have had an opportunity of looking into it, as abounding with much novel and historical information, comprehending every thing from the commencement of the Spanish campaign. The accounts of Sir John Moore's movements; the crossing of the Douro; the battle of Talavera; the interview between Lord Wellington and Cuesta, previous to it; the sieges of Cuidad Rodrigo and Badajos; the battle of Albuhr, &c. &c. are particularly mentioned as disclosing many interesting facts. If the praise bestowed upon a work, previous to its being issued from the press, were to be depended on, we should be inclined to expect great pleasure from the perusal of the above-mentioned Narrative.

Journal des Sciences Naturelles. A prospectus has been issued, by Dr. Xavier Tressier, who formerly had the editorial management of the Quebec *Journal de Medicine*, for publishing in New-York a Quarterly Journal of the National Sciences. It will be written in the French language, and will be devoted to Botany, Natural History, Chemistry, Mineralogy, Medicine, Surgery, and Materia Medica, with the various scientific branches connected with them. The work is to be divided into four distinct departments; the first consisting of an abstract of the important discoveries and observations connected with the purpose of the work, collected from the various periodicals of this country and Europe; the second, embracing the analysis of modern scientific words in all languages, pointing out what may be important or interesting in their contests; the third department consisting of original contributions, and the fourth of interesting articles of scientific intelligence.

NATIONAL LEGISLATURE.

Senate.

On Monday, Feb. 11, the bill providing for Mrs. Decatur and others was passed. Some discussions arose on the subject of the arguments of the rules of the Senate. On Tuesday the day was principally consumed in discussions on proposed amendments to the rules respecting the powers and duties of the Vice President. No decision was made.

On Wednesday the Senate discussed the subject of processes in the Court of the United States, in the States admitted into the Union since Sept. 29, 1789. Several subjects were taken up on Thursday, and on motion were laid on the table, and the subject of the rules of the Senate was discussed, till the Senate adjourned.

On Friday, Feb. 15, the bill for organizing an uniform Militia System, was discussed at length, but no decision was made on the subject.

House of Representatives.

On Monday, Feb. 11, after the presentation of petitions and reports, the House was engaged the principal part of the day, in the decision of a report of the Committee on Military affairs, respecting Gen. Jackson's Court Martial at Mobile. On Tuesday, the House was engaged in Committee of the whole, in debate on the Navy Appropriation bill. They came to no discussion, but rose and reported progress. On Wednesday a delegate from Arkansas Territory appeared, was qualified and took his seat. Notice was given that the subject of the Tariff would be called up on Tuesday, Feb. 19. The Navy Appropriation bill was discussed during the remainder of the day. On Thursday the subject of appropriation for Internal Improvements was discussed in Committee of the whole. No decistion was made.

On Feb. 15 discussions were had on the subject of amendments to the constitution, respecting the mode of electing President and Vice President of the United States. Resolutions were submitted relative to the tariff, and also relative to the making the Stenographers responsible for the correctness of their reports.

STATE LEGISLATURE.

Senate.

On Friday, Feb 15, the Senate was engaged on the following subjects:—petition of the Tenth Mass. Turnpike corporation;—of the New-England Yearly Meeting of Friends for incorporation;—pauper transactions in Tyringham, the bill directing the mode of choosing Electors, and the bill establishing County Commissioners. None of these subjects were finished, when the Senate adjourned.

The bill establishing county commissioners was discussed, amended, and passed to be engrossed, on Saturday the 16th. Friday the 23d was assigned for the choices of a Major General of the first Division of M. M.

Several bills were reported in the Senate, on Monday, but no business of importance was finally settled.

On Tuesday the resolves relative to lands in Maine passed. Some bills of a local nature also passed to be engrossed.

On Wednesday, the 20th, the Governor communicated a memorial of the municipal authorities of the city of Troy, expressing their hearty concurrence and disposition to co-operate in the project of a Rail-Road from Boston to the Hudson.

The bill providing for the choice of Electors was referred to the first session of the next Legislature. The motion of Rufus Davenport for a change in the laws respecting imprisonment for debt, was referred.

On Thursday the subject of the memorial of the Corporation of Troy, relative to the Railway was referred to the Committee on Roads and Railways.

House of Representatives.

On Friday, the 15th, a report was made on the subject of the Western and Providence Railways, accompanied by a bill to provide for Internal Improvement by Railway, which was read and ordered to a second reading on Saturday. Several bills relating to local subjects were reported. An order was passed relative to measures for carying into effect the provisions of the law concerning Lotteries. Resolves respecting the Canada Road passed in concurrence. The bill relating to attachments of Real Estate was denied a third reading.

On Saturday a communication was received from the Solicitor General respecting the enforcement of the Lottery laws. A report was made respecting the reduction of the salaries of State Officers.

On Monday the House resolved to hold two sessions a day. A message was received from the Senate respecting a connexion of the two Houses, for electing a Successor of Judge Howe as a Trustee of Amherst College. Thursday was appointed for the choice of a Major General of the First Division of M. M.

On Tuesday certain resolutions respecting the national government, reported by a Committee of the House, were taken up, and after an animated, but, as we understand, not heated discussion, were adopted, yeas 225, nays 25.

The following is a copy of the Resolutions:—

Resolved, As the sense of the House of Representatives, that we approve the official conduct of John Quincy Adams, President of the United States, and that we feel a deep and increasing interest in his re-election to that high office, which his talents and patriotism pre-eminently qualify him to fill, with honor to himself and usefulness to his country.

Resolved, That we approve the judicious, honorable, and patriotic course pursued by Henry Clay, in reference to the last Presidential election, and that we highly appreciate the fidelity and ability with which he performs the duties of his present elevated station.

Resolved, That we approve the enlightened policy which has characterized the measures of the present National Administration, and that, for the support of such measures, we rely with confidence upon the generous co-operation of the other States of the Union.

On Wednesday bills passed to be enacted,—to incorporate the Gloucester Insurance Company---to increase the pay of Jurors—and respecting lost goods and stray beasts. Several bills advanced through the early stages.

At eleven o'clock the two Houses met in Convention to supply the vacancy in the board of Trustees of Amherst College, occasioned by the death of the late Judge Howe. The vacancy was filled by the election of his Excellency Levi Lincoln.

On Thursday the bill respecting the Friends' Yearly Meeting was referred to the Committee on Parishes.

Brigadier General Aaron Capen was chosen Major General of the 1st Div. M. M. on the part of the House.

SUMMARY.

By late arrivals at New York, English papers to Jan. 2d, have been received. We select the following items of news.

A London paper of Dec 30th says;—

The printers usually employed by the Foreign Office in Downing-street, have been at work night and day during the last week, in printing various documents connected with the maritime dispute between the Allied Powers and the Porte. We know not if these papers, which are extremely voluminous, be intended for the public; or if the circulation of them is confined to his Majesty's Ministers. The whole work is done in rooms over the Foreign Office, solely appropriated to confidential and secret matters.—*Dai. Adv.*

The accounts from *Constantinople* were to beginning of December, and gave no authentic advice of the Allied Ambassadors having left that city; but they still continued on the point of departure, had demanded their passports, which had been refused, for reasons given; and the Sultan is said to have renewed his war measures of an embargo. The London *Courier* asserts as facts, that passports were demanded, and peremptorily refused; and that the situation of the Allied Ministers was, therefore, critical and embarrassing:—That they would attempt to depart was not doubted; and if arrested, and sent to the Seven Towers, as has been the case of many of their predecessors, the Sovereigns, their Masters, would know very well how to resent the indignity." The London Times and the Sun think the language of the Courier too much like croaking, and that the Ministers would be as likely to remain in safety ten days after the 1st of December, as they did ten days before.

Thames Tunnel. It is reported that the Thames Tunnel is likely to be abandoned for want of funds. The accidents are said to have cost $50,000 and $500,000 are wanted to complete the work, over and above the original estimation.

Don Miguel, the new Regent of Portugal, had arrived in England, and been received with princely honors.

Peace had been concluded between Russia and Persia, and the latter, as usual, condemned to pay *smart* money for her temerity.

Central America.—Accounts from this country to Jan. 1st, received here by letter, concur in representing the state of affairs to be *most deplorable*. The civil war which has been for two years devastating the interior provinces, continued with unabating violence. The provinces of Nicaragua, St. Salvador, and Gautimala, were the principal theatres of action. The cities of Leon and Grenada were engaged in a most sanguinary and devastating civil war against the cities of Nicaragua, and Menagua, and St. Salvador against Guatimala. The Nicaraguians (or Government party) had captured the Fort of St. Carlos, (entrance of Lake Nicaragua,) and thereby cut off all communication with St. Johns in the interior. The troops of the President (Arce) had gained repeated advantages over the Grenadians; but owing to the want of ammunition, &c. were unable to follow them up. The commerce of the country was almost annihilated. The contending armies were pillaging and robbing the castle, haciendas, &c. Agriculture was neglected. The crop of Indigo for this year (1828) was computed at only 2300 to 2400 zeroons (about 250,000 lbs)—falling short one half from last year.—There was no prospect of a speedy termination of the war; the limited means of both parties preventing any decisive movements. In fine, the treasury was exhausted, and the country presented a scene of distress unparalleled in the annals of history.—*Salem Gaz.*

Havana. Extract of a letter from Havana, dated the 1st instant:—Admiral Laborde is out with his fleet at Porto Rico and on the main; but we have two frigates and two brigs which occasionly cruise up and down the island against the vessels of war of Mexico. Porter is now Secretary of the Navy, or Minister of Marine of Mexico. The Navy, therefore, is under his direction, and he orders the vessels on such stations as he may deem proper.

Peru. By ship Peruvian the Editor of the Baltimore Gazette has received extensive files of Lima papers to the 20th October.

A disturbance of rather a serious character had occurred in the province of Tucuman (Buenos Ayres.) Gen. La Madrid, Governor of that province, in attempting to quell an insurrection which had been raised by the advocates of the federal system of government, was defeated with great loss in consequence of the desertion of the left wing of his army, which, in the midst of a sanguinary conflict left him, and joined the side of the insurgents.

Extract of a letter, dated Lima, Oct. 23.

'This government continues to be a little apprehensive that Gen. Bolivar meditates some plan against this country; and are now placing troops in the northern provinces, to be prepared in case of invasion.'

The late Governor Clinton.—A New York paper of Monday says:—

In most of the churches of our city, yesterday, the national bereavement was appropriately adverted to, and many beautiful and eloquent eulogiums passed upon the talents and character of the illustrious deceased

The flags of the foreign and American vessels in our harbor, and those upon the public buildings of our metropolis, were yesterday displayed at half mast.

A letter from Albany, dated Wednesday morning, relates the following:—"Mrs. Clinton remains in a state of derangement. She insists that her husband is only sleeping, and begs that his friends will awake him."

The Louisiana Courier publishes a statement of the expenses incurred by the gaming houses of New Orleans, as well as the profits accruing to the proprietors. The cost of eight licenses is $33,000, and the nett income of the houses $174,658. The editor of the Courier may well ask what this system is tolerated for, and he likewise furnishes the answer in fit language to the occasion: "To support and maintain about fifty black legs, who are a disgrace to society, inasmuch as they are strong and hearty men, who might be employed to better advantage, and less disgrace to the community.

A beautiful meteor was seen in New York on the evening of the 18th, at 11 o'clock. It described an arc of about twenty degrees; its color was a vivid light grass green, and left a trail of that colour in the horizon, until the explosion. No noise accompanied the explosion, which resembled that of a rocket.

Donations to the American Board, from Dec. 21st to Jan. 20th $5,866 17; of which $1,993 96 was received from Auxiliary Societies. The largest donation is $1000, from the Rev. J. Codman D. D. of Dorchester.

Paper Kites.—The recent accounts we have had from England of propelling carriages along roads by means of kites, has led some of the citizens of Castine, Me. to attach boats to a kite string. A few days since at that place, a batteaux with two men, was dragged against a strong head tide, as fast (says the American,) as two men could have rowed her.

Rail Roads. Application has been made to the Legislature of New Jersey, for a Rail-road across the State from the Delaware to the Raritan, by Messrs Stevens and Hone, for the exclusive right of which, they offer $10,000 per annum to the State.

An association of the members of the bar of New-York has been formed, within a few days, under the title of the *New-York Law Institute.*—The officers and standing committees were chosen last week; and it is intended to put the machine in operation immediately. The President is James Kent, and the three Vice Presidents, Smith Thompson, Peter A. Jay, and Beverly Robinson.

Settlers of New-England. Proposals have been issued at Concord, New-Hampshire, to publish a Register of the first settlers of New-England, which is intended to contain a list of the principal officers, civil, military and clerical, from the year 1620, to 1692; accompanied with a great variety of illustrative biographical and genealogical facts, gleaned from ancient records, books and manuscripts. Such a work will necessarily afford much entertainment to readers of an antiquarian disposition, and cannot but be very valuable as a work of reference.

A storm of unusual violence, accompanied with a terrible wind, was experienced in Warren and Hancock counties, Georgia, on the 27th ult. sweeping down in its course, fences, trees and buildings. The Milledgeville Statesman says, We know not the extent of the damage; but judging from the huge trees, which block up and border upon the roads in that quarter, by hundreds, we must suppose it considerable. *Geo. pa.*

The Directors of the Fragment Society acknowledge the liberal donations of fifty dollars, and ten dollars from two friends to the Institution.

MARRIAGES.

In this city, by Rev. Mr. Malcolm, Mr. Joseph Hastings to Miss Judith S. Porter.

On Sunday evening, by Rev. Mr Young, Mr. Joseph Wilcutt, jr. to Miss Mary McFarland.

In Cambridge, by the Rev. Thomas B. Gannett, Mr. Mr. John Miller to Mrs. Nancy Davis.

In Chelsea, Vt. Mr. John T. Hale, of Keene, N. H. to Miss Amanda P. Blake, daughter of Amplius Blake, Esq.

In Canton, by Rev. Mr. Huntoon, Zadock Leonard to Miss Caroline Blackman.

In Worcester, Alfred Dwight Foster, Esq. to Miss Lydia Stiles.

In Dartmouth, Mr. Peter Macomber, of Westport, to Miss Almira Cowen, daughter of Zenas Cowen, of Dartmouth.—Seneca Lincoln, of Norton, to Eliza Buffington, daughter of Benjamin Buffington, of Dighton.

In New-York, Capt. Charles M. Morrel, to Miss Hannah L. Frost, of Saco, Maine.

In Philadelphia, Lieut. J. Montgomery Dale, of the U. S. Navy, to Miss Mary Willing.

DEATHS.

In this city, John Phillips Jenks, only son of Francis and Sarah H. Jenks, aged 15 months. Mr. Daniel Rea, aged 38. Miss Margaret Fay, aged 19. On Monday last, Edward Sumner Hunt, aged 2 years, only child of Mr. Timothy Hunt.

In Charlestown, drowned by falling in the Middlesex Canal, Mr. Sylvester Mendell, aged 62.

In Springfield, Mr. Stephen Chamberlain.

In Carver, Ira Murdock, Esq. aged 39.

In Nantucket, Mrs. Lydia C. wife of Capt. Frederick Hussey.

In Billerica, Mr. Phinehas Colburn, aged 51.

In Providence, John S. Wilmarth, aged 14; Mrs. Anna Sprague, 45.

In Wiscasset, Me. John G. Brooks, Esq. aged 40.

In Philadelphia, the Rev. Samuel S. Kennard, Pastor of the Wesleyan Church in Kensington.

In New Orleans, Dec. 28, Capt. James Brewer, of Baltimore, but formerly of Boston.

In Paris the celebrated Helen Maria Williams, after a long illness.

NOTICE.

A QUARTERLY Meeting of the Boston Sunday School Society, will be held at the Berry st. Vestry, on Monday evening, the 25th inst. at 7 o'clock, P. M. Members are requested to attend, and all Sunday School Teachers, are respectfully invited.

Feb. 23. F. T. GRAY, *Recording Sec'y.*

New-York Collection of Hymns.

BOWLES & DEARBORN, 72 Washington-st. have just received a large supply of the "New-York Collection of Hymns."—Being Agents for the sale of this work, they will be enabled to supply Societies or individuals at low prices.—Copies for examination may be had at all times. Jan. 26

NO. III. OF GRIESBACH'S *NEW TESTAMENT.*

THIS day published by Bowles & Dearborn, 72 Washington-street, the Third Number of the New Testament in the Common Version, conformed to Griesbach's Standard Greek Text; containing the Catholic Epistles and the Revelation. Feb. 16.

TRACT—NO. XV.

THE doctrine of Pronouns applied to Christ's testimony of himself. By Noah Worcester, D. D.—just published for the American Unitarian Association, by *Bowles & Dearborn*, 72 Washington-street. December 8.

The LAITY Disfranchised!

Second Edition.

JUST published, and for sale at this Office, and at the Bookstores of BOWLES & DEARBORN, and HILLIARD, GRAY & CO. a Pamphlet, entitled

The Recent Attempt to defeat the Constitutional Provisions in favour of RELIGIOUS FREEDOM, considered in relation to the *Trust Conveyances* of Hanover Street Church. By a Layman. *Second Edition.*

Price 4 cents for 1 copy; 37 cents for 12; $2,25 for 100. Feb. 16.

NOTICE.

PERSONS who are interested in the objects of the "*Boston Sunday School Society,*" and wish to become subscribers, are respectfully requested to make it known to the Treasurer.

BENJ. H GREEN, *Treasurer,*
13 Court-street.

Dec. 21 6t

LIBERAL PREACHER—No. VIII.

THIS day published by BOWLES & DEARBORN, No. 72 Washington-street, No. VIII. of the Liberal Preacher, for February,—containing a Sermon "*On the Duty of Usefulness,*" from 1 Cor. x. 24,—by Henry Ware, Jr.
February 2.

KENRICK'S EXPOSITION.

MUNROE & FRANCIS, Boston, propose to publish "*An EXPOSITION of the historical writings of the New Testament, with reflections subjoined to each section,* by the late Rev. TIMOTHY KENRICK, with a memoir of the Author; *and a Chronological Table of the Histories of the Evangelists; and Chronology of the Acts of the Apostles.*" From the Second London Edition.

The American Edition will be published in 3 vols. 8vo. with a type and paper similar to this prospectus, to be seen at their Bookstore.

The price to Subscribers will be five dollars a set, bound in extra boards. To non-subscribers $7 a set.

Those who are accountable for ten sets will be entitled to the eleventh set gratis.

"Of the diligence and ability of Mr. Kenrick as an interpreter of the scriptures; of his happy art of deducing from them, with simplicity and effect, the most instructive lessons; of the manly freedom with which he thought for himself; of his strong attachment to what he considered as divine truth, and of his earnest desire to promote the devout and benevolent, the pure and heavenly spirit of the uncorrupted religion of Jesus Christ, this work, is is presumed, will be a standing and acceptable memorial; and there is reason to hope, that it will be found of eminent advantage to the pious and reflecting Christian, in his moments of retirement, to heads of families at the seasons of domestic worship, and to students and ministers, in their endeavors to understand the last and most valuable revelation of their Maker's will, and to feel as well as to diffuse, the efficacy, and consolation of religion."

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Windsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

REVIVALS OF RELIGION.

BOWLES & DEARBORN, 72, Washington street, have just published, Letters of an English Traveller to his friend in England, on the "Revivals of Religion," in America. Preface.—The writer of these Letters, in consenting to their publication, offers his preface and apology in one word, when he says that he has been induced to believe they might be of some service to the cause of religion in this country.

Contents of the work. Letter I—General character of Revivals.—Periodical—Distinguished from all former religious excitements; Extra meetings; unusual agitations; Body of society divided into three classes, of "new converts," "the anxious," and the "unconcerned."

Letter II. Causes of revivals. Extraordinary character of these excitements; Clerical influence; Process of feeling by which the Revival commences in the mind of the Clergyman; his ideas of Religion; his doctrinal views; spread of the Revival among the people; unusual religious meetings, instructions and combinations; itinerant preachers and others, who give an impulse to the public mind; advantage taken of extraordinary events, death of young persons, &c. Motives of the leading actors in these scenes.

Letter III. Causes of Revivals continued—Natural susceptibility of religious impression and propensity to religious excitement; Claims of Revivals to a supernatural character increasing this tendency; these claims discussed.

Letter IV. Method of Promoting the Revivals, illustrated in an account of two religious meetings; Human means and management; Circumstances considered with reference to the Revivals; Winter usually the season of them; time of general health said to be favorable; Social plans and projects overruled for their promotion; Religious meetings, in which the convers, the anxious and unconcerned, are separated from each other; Domiciliary visitation; Sectarian zeal; Rumors.

Letter V. The Religion of Revivals. The great question, of what character it is, and whether so much excitement is expedient; Conversation in the stage-coach; Unnatural and extravagant character of the Religion of Revivals, illustrated in the manners of society, and especially in the notion of conversion; Prevailing ideas of suddenness of conversion suspected to be modern, and to have resulted in a great measure from Revivals, or from the Masters of Revivals, Whitfield, Wesley, Tennant and Davenport; Sentiments of Calvin; Matthias Flacius of Illyria; Hasty and unlearned criticisms upon the New Testament language about Conversion.

Letter VI. Religion of Revivals. Illustrated in the proceedings of the New Lebanon Convention; Further reflections on the unnatural character of this Religion.

Letter VII. The Religion of Revivals, continued; The extraordinary and novel character of it; Fluctuation; Tumult; Publicity; Monitorial system of Religious instruction; Contracted views of religion and of God; Observation of Dr. Paley; Contrast between our Saviour's manner of teaching and that employed in Revivals; Self-complacency and presumption nourished by Revivals; Their tendency to resolve religion into a set of passive impressions; The system of Revivals fitted to enslave the mind; unfriendly to morality; on what accounts and in what respects; The Revival conscience not the true conscience; Discriminations; The true conscience not impassioned but calm; illustrated in the teaching of Christ; Further views of Revivals; Their evils apt to be overlooked by their friends in the estimate they form of them; Admission that they do some good; The province of Revivals chiefly limited to loss reflecting and refined minds, which are less liable to be injured by rude and harsh treatment; the prerogative of God to bring good out of evil: Analogy between religion and other works and ways of the Almighty; the little prevalence which a true and exalted religion has yet attained.

☞ For sale at the office of the Christian Register. Jan. 31.

REPLY AND REVIEW

Of "A Letter of a Gentleman in Boston to a Unitarian Clergyman," &c.

WAIT, GREEN & CO. 13, Court-street, and BOWLES & DEARBORN, 72, Washington-street, have just published a "Reply of a Unitarian Clergyman to the Letter of a Gentleman of Boston."

Also, a Review of a "Letter from a Gentleman in Boston, to a Unitarian Clergyman of that City."

Price of each $7 per hundred; $1 per dozen; and 10 cents single. Feb. 10.—3t

To the Clergy of Massachusetts.

WHEN the publication of the American Journal of Education was commenced, copies of the first Number (January 1826) were sent to each Clergyman in this State, with a request that it might be returned if the gentleman to whom it was sent did not wish to subscribe for the work. But few of these copies have ever been returned, and many copies of the first volume are now on hand, incomplete. Those gentlemen to whom copies of this Number (or of Nos. 2 and 3) were sent, are therefore respectfully requested to return them, by the first safe and convenient opportunity, by a private hand, to the Bookstore of Wait, Green & Co. Court-st. Boston. Feb. 19 1828.

ECCLESIASTICAL.

SOUTH BROOKFIELD.

For the Christian Register.

MR. EDITOR,—

In my last communication I promised to take some additional notice of the statements and questions of Timotheus in the Recorder, of Jan. 25, respecting the 2d Congregational society in Brookfield. A view of the case may throw some light on the policy and designs of the orthodox, the veracity of the correspondents of the Recorder, and, at the same time, do justice to those who have been objects of unjust reproach and calumny.

It may be well to mention that the society in question was founded in the year 1756, and enjoyed for more than 40 years the labors of that distinguished anti-Calvinist, Dr. Fisk. In the year 1801. Mr. Stone, was settled as his successor, who is said to have been, at the time of his ordination, a Unitarian. This is probable from the fact, that within a month or two after his ordination the Trinitarian creed of the church was exchanged for one decidedly Unitarian. This Unitarian creed continued to be used until July 1825, when a Trinitarian and Calvinistic creed was adopted by the church, or a part of it, on motion of the same Mr. Stone.

For a long time previous to the begining of the year 1827 it had become obvious to a large portion of the parish that the ministerial usefulness of Mr. S. was entirely at an end. On the 29th of Jan. 1827, on petition of a large number of persons, a parish meeting was held for the purpose of requesting Mr. S. to withdraw his services from the society. A vote to this effect was passed, and communicated to Mr. S. To the request of the parish Mr. Stone replied, very properly by asking "the reasons by which the parish were influenced in making the request, and whether they were such as affected his moral or ministerial character." He also stated that, provided the parish should vote "that they were not influenced by reasons effecting his moral or ministerial character," he would withdraw his services as minister of the society upon fair and equitable conditions. After the reception of this reply, at another meeting, a committee appointed for the purpose, reported a statement of reasons why the connexion betwoen Mr. S. and the society should be dissolved. These reasons having been adopted by the parish, were accepted and acquiesced in by Mr. S. The reasons were stated to be, that during his ministry, a large society had become a small one; "a want of cordiality between *him* and a large portion of his people;" "the probability that a large proportion of the society would secede" unless he were removed; "difference of religious opinions;" "the probability that many who had heretofore belonged to the society would again connect themselves with it." For these, and some reasons; "and not for any that effected the moral and ministerial character of Mr. S.", the parish requested a dissolution of the connexion between him and them. Mr. S. acceded to their request upon the following singular conditions, whether of his own invention, or suggested by his clerical brethren of the Brookfield Association, is uncertain. "I hereby signify my acquiescence in, and my acceptance of the reasons assigned, by the society at their meeting held this day, for passing the vote of 29th Jan. last, requesting me to withdraw my services as minister of the society. I would further express my readiness to enter upon a negociation respecting the conditions upon which the civil contract existing between the parish and myself shall be dissolved. As the said contract is of a civil nature, I conceive that it my be lawfully dissolved by the parties, without the advice and sanction of an ecclesiastical council. In such case, however, I should still hold my relation to the church in this place, as no authority can regularly release me from that relation but the one which introduced me into it. And in this relation, I should consider myself religiously holden to watch over the church, to instruct and edify them, as far as my peculiar circumstances and the nature of the case will permit. In these circumstanees, having not been ecclesiastically disconnected from my church, I shall still be an ordained pastor and teacher, and as such entitled to the same rights, immunitiesand offices as other ordained ministers, except this only, that I shall have no legal claim upon the church and parish for any services that I may render them, and the society will have no legal claims upon me for any services to be rendered to them—no other claim but that which arises from love and good will, which I trust I shall ever be ready to fulfil. On this as one condition I agree that the civil contract existing between me and the society be dissolved. And I hereby would have it distinctly understood that I relinquish my right to the sacred desk, whenever it shall be occupied by a canditate or a preacher engaged and introduced by the society's committee or authority, and that I would retain only the privilege to occupy it for the purpose of instructing my church, and communing with them and those who may please to worship with us, *when the society shall be destitute of a regular engaged preacher*, and I may be in a situation to dispense to them the ordinances of the Gospel. Whenever the church shall unite with the society in settling another pastor (*which I most sincerely hope they may speedily do*,) I shall expect my pastoral relation to them to be dissolved, according to ecclesiaatical usage and order; or sooner (should not such a desirable event take place) as the church and myself, in view of the indications of divine Providence shall deem it expedient and shall mutually agree. It is to be understood that this agreement is made on the *supposed* not the *actual* consent of the church, and which I consider important at a proper time to be obtained." I am, Gentlemen respectfully

MICAH STONE.

March 24, 1827.

The society passed votes, according to all the conditions desired by Mr. S. in his letter, which votes are all put down correctly in the Recorder, with the omission, however, of the first, which was "that the sum of one hundred dollars be paid to the Rev. Mr. S. on condition that he agree to the disolution of the civil contract, existing between him and the soceity."

The connexion between Mr. S. and the parish was accordingly dissolved on April 9th 1827. When Mr. S. solemnly agreed that, as soon as the church should unite with the society in the settlement of another minister, his pastoral connexion with the church should be dissolved, the parish supposed that Mr. S. really meant to fulfil the spirit of the engagement. But no sooner was a Unitarian candidate employed by the parish, than he, drawing with him a majority of the church, began to hold separate meetings in a private house, thus manifesting the intention, that a majority of the church never should unite with the society in the settlement of a minister; for how could they, unless they heard a candidate? The church consisted of ten acting members, two of whom were Unitarians. Eight of these members *forsook*,—they were not *driven from*, the accustomed house of worship; they seceded with Mr. S. and worshipped in a private house, as soon as Unitarian candidates were employed; i. e. from April to September, when a parish meeting was held for the election of a minister. At this meeting six of the eight orthodox members of the church, who had not attended the regular place of worship for nearly six months, and who had never heard the candidate, came in and voted against him. The candidate was however, elected by a large majority. A day or two after the election the eight seceding church members disconnected themselves from the parish, and, by the adoption of legal measures, and together with some others, eighteen men in all, formed the new "Evangelical" society. And because these eight orthodox seceders, composing not one fourteenth part of the voters of the society, *and paying less than one twenty-first part of the taxes*, could not hinder the parish from settling the man of their choice, they raise a hue and cry about persecution and oppression; and they write circulars to be sent about the country beseeching the churches "not to permit a sister church to be overpowered and destroyed by the enemies of their common faith." "The same opposition to evangelical sentiments and the rights and order of the churches," says the circular, "which has driven us from *our* sanctuary, is busily at work in many, if not most of your societies, and will seize the first opportunity to put a Unitarian into your pulpits." O unheard of usurpation! O worse than Turkish oppression! That Unitarians should be guilty of the crying enormity of putting a Unitarian into their own pulpits! That eight of the *elect* should not be able to overpower 14 times their number of men of the world! O the disastrous effects of "Unitarian church policy!"

And here I am again obliged to attend to the disagreeable business of exposing the deceptions of Timotheus. In his last communication he has the following paragraph, "The same writer (the lover of truth) speaks of an orthodox minority of eighteen voters seceding from the parish, but he might have said the votes for Mr. N. were only 38. Here I presume he instituted the same kind of reckoning by which two Unitarians in a church containing more than sixty members and 12 of them males, constitute 'we the church' while the rest are only seceders." This statement the reader will recollect, is said by Timotheus, to have come from the highest authority. Indeed, from the minuteness with which the number of the church is mentioned, and from the quotation "we the church," there can be but one opinion as to the source from which it came. Now mark the deception.

He compares the eighteen orthodox voters, being *the whole number who seceded and joined the "Evangelical society"* and only eight of whom voted in the election of Mr. N. with the number of the Unitarians, who actually voted for Mr. N. whereas every one knows, that in a case where there is little doubt as to the result, many are in the habit of staying away from parish meeting. I intimated that the eighteen voters were a small minority of the parish, and so they are. They are less than one sixth part of it, as appears from the tax list of the year 1827, now before me. Will Timotheus make his statement pass for another "figure of speech." Such figures in the statement of facts, are certainly in bad taste.

Timotheus also insinuates in the quoted paragraph that the two church members who remained connected with the society, were *all* who remained with it of a church of sixty members, whereas he well knew that of the forty female members more than one third remained with the church of the parish. Is this a rhetorical flourish too?

If there were only two male members remaining with the parish, it was orthodox exclusiveness that made them so few. The door of admission to the church was closed and barred by an unscriptural creed. None could enter but such as were willing to bow the knee to Athanasius and Calvin. Since the orthodox members seceded and joined the "Evangelical Society" the church of the parish has removed the bar to admission, not daring to repel from the table of the Lord those, whom he has invited to come and partake. It has consequently been enlarged, and others have expressed the intention of joining it.

The two church members, who remained with the parish, did not call a meeting for the election of a pastor, until the eight orthodox seceders had separated themselves from the parish, by forming the new "Evangelical society," and thus formally, they had before virtually renounced their civil as well as their ecclesiastical connexion with the church of the parish. The two church members who remained with the Parish were recognized as a regular church of christ by a large council, containing some of the most able divines and jurists in the Commonwealth. And I presume that Timotheus knows that the laws of the Commonwealth recognize the church of the 2nd congregational society in Brookfield as the *second church* in Brookfield.

Timotheus things it "too bad" that a resistance of, or noncompliance with, the laws of the land should be regarded, in the 19th century, as a violation of the precept, which commands "every soul to be subject to the higher powers." Why not in the 19th century as well as the first? I should like to know of Timotheus what *is* a violation of that precept, if resistance to the known laws of the land is not. I say *known* laws of the land, for Timotheus would not have made that shameful insinuation against the integrity of our highest courts of Justice, unless he had known their decisions were against him. I would recommend to his special attention the text which says "*Thou shall not speak evil of the ruler of thy people*;" and of that which speaks of those "*dreamers who despise dominion, and speak evil of dignities.*" Are these texts, too, out of date in the 19th century?

I suppose that Timotheus knows that the repeated decisions of the Supreme Court *are* the laws of the land, as much as the statutes of the Legislature And in questions relating to the true meaning of the constitution the judges are above the Legislature, and can declare any act of the Legislature, which is not in conformity with the constitution, null and void. Some ignorant writer in the Recorder the other day seemed to be unacquainted with this fundamental principle of our national and state governments.

The plate, which the seceders have taken with them in violation of the Laws of the Commonwealth, was given in the year 1768 to the church of the parish over which Mr. N. is ordained, by a member of it, while under the pastoral care of Rev. Dr. Fiske who received a private legacy from the same person. The plate cost about 220 dollars. The law in this case coincides with common sense, which teaches that the will of the donor was that the property should be for the use of all, who, in all future time, should join the church from the society with which it was connected, and that it would be a violation of the intention of the donor for eight persons belonging to the church in 1827 to carry the property away to what ever society they pleased, whether in Brookfield, Canada, or the East Indies. These eight persons chose to secede from the church, to which the plate was given, and dissolved their legal connexion with the parish, with which the church was connected, and happened to leave but two persons in the church of the parish. The circumstance that a majority seceded cannot effect the rights of those who are left with the old church. Suppose that of the eight seceders two had gone to the Methodists, two to the Baptists, two to the Universalists and two to the Evangelicals, I suppose they would all agree that the two who remained would have a right to the property. But surely the rights of those, who remain, cannot be effected by the manner in which eight seceders choose to dispose of themselves. I should like to know of Timotheus, how, even *he* would decide the question, if four members and one Deacon had seceded, and four members and one Deacon remained with the parish. What disposition of the property would have fulfilled the will of the doner, that which leaves it to the church remaining with more than five sixths of the parish, or that which gives it to the seceders with less than one sixth of the parish.

For the benefit of all, whom it may concern, I will quote so much of the Dedham case, as is particularly applicable to the present case. The facts and circumstances of that case are almost precisely the same as in the case under consideration.

Mass. Rep. Vol. 16. Judge Parker observes; "In whatever light, ecclesiastical councils or persons may consider the question, it appears to me clear, from the constitution and laws of the land, and from judicial decisions, that the body that is to be considered the first church in Dedham, must be the church of the first parish in that town, as to all questions of property, which depend on that relation. The point was distinctly settled in the case of the Deacons of the first church in Sandwich *vs* Tilden." Again, "The only circumstance, which gives a church any legal character is its connexion with some regularly constituted society, and those who withdraw from the society cease to be members of that particular church, and the remaining members continue the identical church. This is analogous to the separation of towns and parishes, the effect of which, by law, is to leave the original body politic entire, with its powers and privileges undiminished, however large may be the proportion, which secedes. And so it is of all voluntary societies, having funds to be disposed of to charitable uses, in any particular place. A refusal of the majority of the members to act would devolve all power over the subject upon those, who might choose to persevere. Numerous fire societies, and other voluntary associations, having funds, have acted upon this principle." There can be no doubt then, which is the 2nd church in Brookfield, since the eight seceding church members have left the parish and become members of the "Evangelical Society." The only hope then the seceders have that they can retain the property, which they now refuse to deliver to the rightful owners, is the hope that they can overturn the uniform, repeated, and unanimous decisions of the Supreme Court of this Commonwealth.

I will now turn to the subject of the dismission, or separation by agreement, of Mr. S. from the parish, upon which Timotheus asks my opinion. It appears from the preceding document, and from what is quoted in the Recorder, that the Society passed all the votes which Mr. S. requested. They were *ready and eager* to vote any thing, which was consistent with the dissolution of his connexion with them.

"*Thus far*," says Timotheus "*Mr. S. remains the regular pastor of a church by vote of the parish.*" This is orthodox Congregationalism with a witness! who ever heard before, of a Congregational parish, either choosing the pastor of the church, *as such*, or voting him to remain a pastor? Who ever heard before of a Congregational minister *requesting* such a vote of a parish, as a condition of separation from it. As to any right conferred upon Mr. S. by the vote of the parish "that until he is regularly dismissed by an ecclesiastical council he shall hold the relation of pastor to the church in this place," they might, as well have voted him Bishop of Pennsylvania.—The only way in which the parish could give him any rights, was by re-electing him their legal minister. But perhaps Timotheus only means that the parish expressed their *opinion* that Mr. S. would remain Pastor of the church after the dissolution of his connexion with the parish. If that be all, he might as well have asked the opinion of the Connecticut Gentlemen, the wise Counsellors of Groton. The pastor of a church, who is not the legal minister of a society, has no more rights or authority than any other members of the church; and Mr. S. ceased to be pastor of the church in the same way as the rest of the seceders ceased to be members of it, by deserting it—by leaving the regular place of worship, and preaching in a place, where the church had not been accustomed to meet—by abandoning the church and neglecting to act with it.

But Timotheus will say, did not the church of the parish acknowledge him as their pastor six months after his alleged sesession, by proposing to him a mutual council? What their views were, I will not now undertake precisely to say. I suppose however, that they considered his relation to the church as *de facto* dissolved, but still thought themselves bound by vote of the parish to make to Mr. S. the offer of being *formally* dismissed by an ecclesiastical council. I confess, that to me, it seems that they were over courteous. I should have waited till he had asked for it, and then I should have told him that it was too late; that he had plainly dissolved his connexion with the church by his own act, and that he was no more pastor of it, than if he had gone to the East Indies with the declared intention of never coming back.

It is evidence of the scrupulous care of the church and society to fulfil their engagement in the letter and spirit of it, and to grant him every privilege he had requested, that they made him the offer of a formal dismission according to ecclesiastical usage. To this offer Mr. S. replied that he would take it into consideration; and having reflected upon it about three months, he made his second reply to the Church who made the offer—the Church of the parish—by excommunicating them from the Church of the "*Evangelical Society*" for alleged disorder, immorality and Socinianism. This is the way in which Mr, S. fulfils his promise of having his connection with the Church dissolved according to ecclesiastical usage, whenever it should unite with the society in the election of a minister. O the perfection of orthodox ecclesiastical polity!

And here I will notice the extraordinary assertion of Mr. S. that "no authority can regularly dismiss him from his pastoral relation to the church, but that which introduced him into it,"—i. e. an ecclesiastical council. Is it possible that Mr. S. was ignorant that Congregational churches are in the constant practice of dismissing their pastors upon request without a council? Could not he have asked and received a dismission from his church? What objects Mr. S. and his orthodox advisers had in view, in endeavoring to continue his pastoral relation to the church after his ministerial relation to the parish was dissolved, let the reader judge. If the pastoral relation of Mr. S. to the church is not now dissolved, by his own act, the church may proceed to dismiss him *formally* either by the advice of an exparte council, or in so clear a case, without it. For "the power of the keys," is in each particular church, however valuable may be the advice of an ecclesiastical council. Mr. Stone's relation to the church is a purely *ecclesiastical* and not a *civil* question. A pastor of a church, not being the legal minister of the parish, has by law no more rights than any other member of the church.

But it seems that the parish also passed the vote, in terms proposed by Mr. S. that on condition of the dissolution of his civil contract with them "they willingly assented that he would be entitled to all the rights, immunities, and offices incident to an ordained Clergyman." Now who does not see that this vote is a dead letter, null and void as to any rights which it may be supposed to confer on Mr. S. The parish in B. had no power to confer on him *immediately* any rights whatever. They could have retained him in office and they could re-elect him to office, after his removal from it. In either case the *Law* would have secured to him the rights and privileges pertaining to the office But they might as well have voted, that they assented, that he would have the rights and privileges of a judge, or a senator, or of the Governor, as to have voted that he would have the rights and immunities of an ordained clergyman, after the dissolution of his civil contract with them. The only way which a parish can confer rights is by election to office; the only way in which they can take them away is by removal from office. The parish did right to pass the *votes* which Mr. S. required as the conditisn of his removal, when it was distinctly understood, that Mr. S. thereby retained no *civil* right or immunity whatever. If Mr. S. could be amused or gratified at the expense of a few *votes*, which, when spread upon the record, were known to be a dead letter, it would have been unreasonable in them to have refused the request of their old minister. But in *amusement* the matter ends. If any other Society, the Evangelical Society for instance, is pleased to choose him as their minister, he will have the rights and privileges of a minister. If not, not.

Timotheus speaks of Unitarians endeavouring to attach an odium to the name of *Missionary*. The "Lover of Truth" knows so much of Mr. N. as to be confident that he would esteem it an honor to be called a faithful missionary, if by that term be meant one, who is sent to preach the word of God to the heathen, or to the truly destitute in our own country. But whether he has a claim to be considered a missionary in the town of Brookfield, the public may judge from the preceeding statements. They can judge, too, who in *this* "*village*" is attempting to "disorganize and fritter down" an old society, and "to establish a diminitive and rancourous opposition."

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BOWLES & DEARBORN have made arrangements for publishing a work of the above description. It will appear in the form of a small periodical, at intervals of one month. It is meant to embrace a variety of matter suited to religious instruction in families, and particularly in Sunday Schools. Its contents will be arranged under the following and similar heads.

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The first Number which will be published shortly, and will contain a prospectus, giving a fuller view of the plan and object of the work. The publication now proposed, will be supported by a number of individuals associated for the purpose.

In the meantime, subscriptions will be received at the store of the publishers, 72 Washington-st.

February 16, 1828.

THE SCHOOL NO. 2.

JUST published, by *Cottons & Barnard*, 184 Washington-street, "The School or Lessons in Morals, No. 2. "Even a child is known by his doings, whether his works be pure, and whether it be right."—Proverbs 20th Chap. 11th verse. 8w

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 36, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable Books, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, and Blank Books; Paper, Quills, Ink, &c. the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Feb. 9

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

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IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J. Mortimer, and Mr. J. Dobson, Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register. Feb 2.